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ANNUAL ADDRESS OF RIGHT REV. BISHOP RESTARICK

(Continued from page 2.)

preparing for confirmation that it may be a real blessing and help instead of a formal rite.

I have known those confirmed in these islands who never came to the church after the service is over for months or years. What kind of idea of the promises and vows can one have who solemnly before God has made these vows and makes no effort whatever to perform the minimum of Christian obedience in the matter of the solemn obligation of the worship of God and who takes no apparent interest in the life or support of the church? It is a hindrance and a hurt to the church and not a gain to have such registered as confirmed persons or nominal communicants. It is bad enough in later life if people are drawn off by pride of mind, or the wiles of the world, the flesh and the devil, but to present those for confirmation who have no intention of attending to the barest Christian duties is wrong to all concerned but most of all to the one who is confirmed. Those who are prepared should be told frankly that unless they expect to attend divine worship, to become communicants and to try to be faithful, practical Christians and to help support the church, then they are not ready to be confirmed. Our friends the Methodists and the Roman Catholics give full instructions as to the duty of giving with well known results. One reason why church finances are not in good condition all over the land is that candidates for confirmation are not taught that giving is a Christian duty. I mentioned last year my desire to meet classes if practicable before they are presented to me. I have done this on several occasions and hope to make the practice general.

In this matter of teaching and training, the mind naturally goes to our church schools. The value of parochial schools such as we have in five places is seen in the evident results. One of the clergy told me his school, in which it was fully understood he was to give religious teaching, was the most satisfactory work which he did.

As to the two boarding schools there were three years ago many great difficulties to overcome which I need not mention. Some of these have been met and others we believe can with patience be solved.

MISSIONS.

And now a word as to the apportionment for general missions. The whole amount needed by the board is apportioned among the various dioceses and missionary districts and varies from \$125,000 apportioned to New York to \$200 to Porto Rico. The amount which we have to pay this year is \$300. The committee appointed by our Convention will apportion this among the parishes and missions. I ask for the active co-operation of the clergy and laity to see that this is paid as soon as possible. The board is generous to this missionary district giving last year \$6128. This does not include large sums given me by individuals or parishes to use as I please in the work or to use for special objects. The account of these moneys can be seen in my annual report to the board.

Then there are our own island missions. These consist of places which are unable to pay the entire stipends of the clergy. Two years ago I asked that each communicant would give one dollar a year to the district missionary fund. If this were done we should have ample money for our present needs. As it is I am frequently called upon by the treasurer and have to give him a check from funds in my hands given me to use for the work as I see fit. I am aware that outside of Honolulu many of our clergy minister to congregations in which there are few church people and every allowance must be made for this in the matter of money for missions.

But the fact remains that if we value our religion we shall be interested in spreading it. No one can doubt that. The various systems of speculative philosophy, which attract so many minds not well grounded in the faith, spread because their adherents are in earnest and are deeply interested.

In dealing with souls in this last mentioned matter we should try to get people to lay firm hold in heart and mind upon the great facts of the Christian religion and to warn men that no speculation which one can indulge in can touch these. The facts are: (1) Man with his spiritual faculties; (2) God to whom these faculties go out for satisfaction; (3) Jesus Christ who reveals God to man and man to himself; (4) The Holy Spirit Who moves the hearts of men whether among heathen or Christians; (5) The church, the organization which stands for righteousness and seeks to lift up man to God. We are safe on this ground. Theories and philosophies may charm for a time, but if the principles which we have mentioned are lost sight of, speculation will in the end lead one into a maze of doubt and unbelief. We must emphasize the essential truths of the rock-founded religion of Jesus Christ.

BUT ANCIENT SPECULATIONS.

It is well also to point out that these speculations of "science" falsely so called, and other systems have all in some guise lived, flourished and have died down in ages past. No one who reads the history of the first three centuries can but see that the active Greek mind went deep into all the questions which come up in a new dress now. "The path" and many other mystic terms used now were thrashed out by the Gnostics in a profound way which no moderns have approached. And more, it is well to remember that history shows that mere speculation when cut loose from the rock-founded religion of Jesus Christ has always resulted in a generation or so in moral and spiritual degeneration. It is strange that men will not learn from God's book of history that the soul can not long find rest, nor the moral nature strength, apart from the living, personal God. Men should be brought to know that the church standing on eternal truths will live, and opinions and speculations

and philosophies, however pleasing will change and die. Most of those who are led off are those whose early ideas of the Christian religion were narrow, hard and unlovely, and in rejecting Christianity, in finding certain pleasing truths in the system which they embrace they think them new, whereas we stand and wonder why they have not seen that these truths have always been held in the church. In fact the Catholic church embraces all varieties, in universal charity and a man need not leave the church to find that for which his soul craves.

NEGLECT OF WORSHIP.

I have spoken frequently of late upon neglect of worship. One is much struck with this at Easter time. The priest sees people at the Holy Communion whom he has not seen at church for a year or more. It is not that these people are irreligious or living in open sin, it is simply that they are indifferent and neglectful. There is a contentment with the things of the world, living without God, or without feeling the need of God. They are doing nothing to preserve or spread the gospel to which they owe all they are and all they value in social life and progress. There is no Lord's Day, and no Lord's house, no Holy Bible, nothing sacred. The injustice is to the children. Goodness and truth may live in the parents who were trained in their youth in Christian homes, but where will it be in the next generation among those whose children neither go to church nor have religious life in the home, and there are ominous signs in social life what this neglect will bring. It is not fair nor just nor reasonable to refrain from giving the children the moral and spiritual advantage which the parents enjoyed. Goodness is not self-propagating. It grows if human lives propagate it.

Take the Cathedral church. There were as nearly as we could count 342 communicants on Easter Day. There are say about 80 communicants who did not make their communion then. The question is where are these communicants every Sunday? They are not in church. There are say 600 baptized members of the Cathedral parish over 8 years old. Where are they on the Lord's Day. If they were to do their duty we should have to build not only one bay but several. The same conditions exist elsewhere in our parishes and missions.

I do not believe in the undue multiplication of societies, but I should like to see a society of the Lord's house in which members were pledged to be in the Lord's house once at least on the Lord's Day. Every effort should be made to get every person to follow this rule. If children are not trained to attend church when young they will not do it when they grow up. If they have to miss either the Sunday school or the church let it be the Sunday school if there is Christian training at home. But better have a short session of the Sunday school and then take the children to church. This is done in two of our island churches with excellent results.

THE REVIVAL NEEDED.

We hear a good deal in the papers and magazines about the need of a revival. We do need a revival, not of religious feeling but of religious life. We need a revival of religious life in the homes. We read of the utter lack of honesty and honor in so many cities and States among legislators. We read of divorces and the lack of any sense of responsibility on the part of those who take solemn obligations. All this has come with the decay of religion in the home and the best, and truest, the deepest revival that we could inaugurate would be to become earnest in faithful attendance at the house of God and the reading of the Holy Scripture and prayer in the home. I know the rush of life in this age and the difficulties in the way but the old question is this, "Is the life," the spiritual life of ourselves and children, "Is the life more than meat?" The answer which thousands of homes are giving is that meat and raiment and wealth is more than the "life." It is because of this that we need a revival and a conversion of heart.

CATHOLICITY OF THE CHURCH.

No one could have attended the Easter services at the Cathedral and not have been impressed with the catholicity of the church. At 7 a. m. service at which I assisted there were Hawaiians, white people, Chinese, Jap-

anese and those whose ancestors came from Africa. At the children's service the building was packed with the children of different races all singing the praises of the risen Christ, all marching under His banner. What a lesson to us of the power of the gospel of Jesus Christ and the success of missions.

We of many races are living together here, working out problems of deepest interest to humanity. Let each man as a Christian do what he can to destroy race prejudice in sight of the fact that we are all living here together as children of God. The man who by word or deed encourages or fosters race hatred is an enemy of the cross of Christ, and of all that makes human progress. The past is past, the present day is ours, let us learn to seize the opportunities of the hour to do the work God has given us to do. Let the cathedral and every church in the islands stand for the idea of mutual consideration. Difference is not inferiority. We white people have much to learn from the races living around us, as well as they from us.

LOCAL RESPONSIBILITY.

But there come to us, brethren, from the conditions in which we are placed momentous responsibilities. The heathen around us are getting their ideas of Christianity from us. Many of these are going back to their homes with impressions gained here as to the religion of Jesus Christ. I thank God for the number in these islands who rise to the sense of their responsibilities. These Orientals will go home with the impression gained from many on these islands that the white men worship no God. We live where we are in touch not only with the best traditions and life of Christianity and on the other hand are in touch with the great teeming life of the Orient. Our position is important to a degree altogether out of proportion to our size and population. Nowhere in the world do various races live together with a better understanding and mutual consideration and respect. We have opportunities for reaching men who are cut loose in a large degree from the binding prejudices and customs of their own lands. Nowhere in the world could be witnessed such a sight as I looked down upon last Sunday afternoon in the cathedral.

Let us try to use our opportunities and rise to our responsibilities. This historic church has a work to do here that is of immense importance because those whom we touch and teach are many of them going back to the Orient. Let them not go back with the idea that Christians are indifferent and that most of them only go once or twice a year to the Heavenly Father's House. Let them not go back with the impression that many so-called Christians worship no God, and serve no God but gain.

We hear much of the crying need of civic and political righteousness. Our hearts grow sad and sick as we read of that greed which is idolatry, which leads men to think nothing of honor or citizenship if they can make money. But after all the solution to this is in individual righteousness, personal consecration to God. In the cross lies the solution of the problems of social life. Not in laws nor in ordinances made for the transgressors, but in hearts seeking truth and righteousness lies the safety, honor and welfare of the State.

POLITICS AND RELIGION.

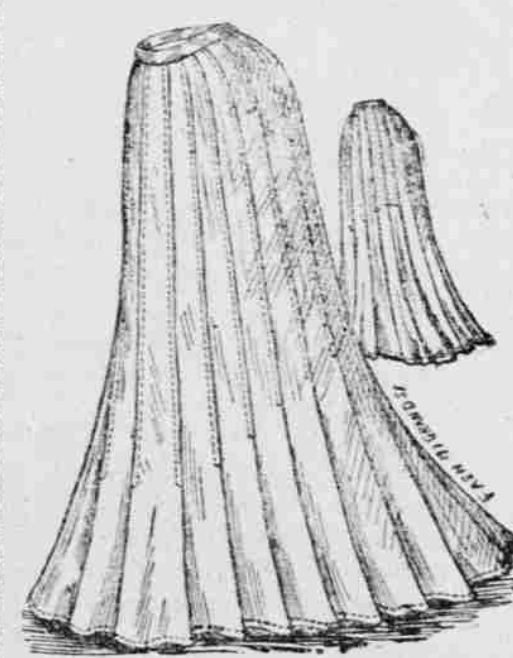
Papers have recently asked the question what the "churches" were doing in relation to the advocacy of or opposition to certain bills which were before the legislature. The function of the church as an organized body is not to enter politics. If she does it is always to her detriment. The function of the church is to teach and to train men in righteousness and to exhort them to put it into practice. She must teach that it is the duty of each one as an individual or in an organization to boldly stand for business, social and civic righteousness, but she must understand fully that two good men may differ most widely as to the advisability of any measure which comes up for consideration. Laws are made for transgressors. The most that any law can do is to restrain the individual and so to make the surface of social life more decent and orderly. The function of the church is to try to reach the roots of the matter by purifying the heart from which are the issues of life. This, my brethren, is our work and I call you to meet its pressing needs by a greater earnestness and zeal with courage, patience, hope, and with undying faith in man and in God.

And now I commend you to the great Head of the church, and I pray that the blessing of God, the Father, the Son and the Holy Ghost may be upon you and may remain with you forever, Amen.

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